

The Non-Subscribing Presbyterian

No. 318.

MARCH, 1933.

WAY.

TRUTH.

LIFE.

"I am the way, the Truth, and the life."—John xiv., 6.

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NOTES AND NEWS.

King Solomon's Temple has for many of our readers a much deeper interest than merely something recorded in the Bible. Dr. Fort Newton, late minister of the City Temple, London, in his celebrated book, "The Builders," refers to a sect or tribe called the Druses, now inhabiting the Lebanon district, who claim to be not only descendants of the Phoenicians, but *the builders of King Solomon's Temple*. Their religion is built upon this tradition. They have temples, built after the fashion of Lodges, with their degrees of initiation, and, though an agricultural folk, they use signs and tools of building as emblems of moral truth. They have signs, grips and passwords in recognition.

* * *

An attempt is to be made to get into communication with Mars by sending up from a mountain in Switzerland—Jungfrau—three beams of light, which will unite at a short distance from the earth, forming a column of light of such intensity that it will be the greatest artificial light ever seen, designed to travel 34,000,000 miles to reach Mars. The estimate for the apparatus alone is \$46,000. Whether the Morse code of signalling will prove to be a Mars code remains to be seen. In "Hold the Fort" we have the words: "Wave the answer back to heaven!"

* * *

In Mr. H. J. F. Orr's valuable and infor-

mative article in the January number it is stated that—"In 1794 Dr. Bruce preached a series of sermons on 'Evidences of Christianity,' which so aroused public interest that the Rev. Mr. Bristow, Vicar of Belfast, arranged his services so that his people could have an opportunity to hear them. So every

Sunday so long as the series lasted the congregation on leaving the parish church made their way to the First House to hear Dr. Bruce." That was a great compliment to Dr. Bruce.

* * *

"First House" means "First Meeting House"; a century ago the term "church" was rarely if ever used for our places of worship.

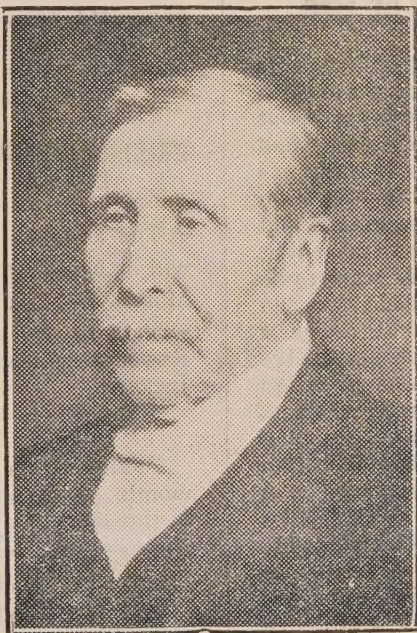
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York Street Annual Report shows a membership roll of 339. With this of course there is a large fringe of friends who augment the congregation. The report, to which fuller reference is made elsewhere, gives a vivid impression of a live congregation bravely shouldering

responsibilities in strenuous times, and working loyally under the leadership of a devoted and self-sacrificing minister.

* * *

We have already had occasion to refer to the British Israelite movement, which evidently in Belfast has found fruitful soil.



REV JAMES KENNEDY.

Whatever its organisation may be or the extent of it we cannot say, but clergymen of the Church of Ireland and of the orthodox Presbyterian Church are evidently among its adherents. The Great Pyramid is prominent in the teaching, and in a public lecture in the Ulster Hall this ancient monument was declared to be God-inspired as the Bible is. We admit that as a symbol it is built on an astronomical or astrological basis as is also the Sphinx. The Egyptians were scientists, —the very word Chemistry has its root in Khem, the Egyptian name. But if the Pyramid is God-inspired so also is the Sphinx close to it, and the Temple newly discovered under it, and the religion which was represented by Temples, from which also the Temple at Jerusalem was derived. Orthodoxy is opening a dangerous door for itself, if it wants to remain orthodox, for the implication is none other than that the so-called paganism of Egypt is equally as inspired as the religion of "the chosen people."

A NEW AND JOYOUS WAY OF LIFE.

The Master had those coming to Him who were depressed and jaded and tired out with life. What the Scribes were talking about they didn't understand, they were weary and heavy laden. "Come unto me all ye that are weary and heavy laden. Take my yoke upon you and learn of me, for my yoke is easy and my burden is light." It was something that was just right for everyone. It wasn't like an ill-fitting yoke, a badly made wooden collar which chafed the neck of the poor animal that had to wear it; the burden He asked them to take was not one to weigh them down, which was as much as to say, "Don't trouble with the complicated teaching of the Scribes or try to get their system into your minds or endeavour to reconcile what I am saying with what they teach." His was a natural joyous way of life, and so He took His disciples out into the country, into the heart of nature, and crowds followed them. He spoke with the authority of knowledge and in a new way different from that of the Scribes. "Behold, look, see for yourselves! Flowers, birds! See there the evidence of the Father's love and wisdom, the manifestation of His life!" The flower is beautiful, just because it cannot help being beautiful. The birds rejoice in their life. They are alive to-day. They are not anxious about to-morrow, "Sufficient unto the day is the evil thereof." Live now, fully in the present, as

the flower does, as the bird does. Christ Himself did it; for to live is to manifest life and it was said of Him, "The Life was manifested and we have seen it." This was what it was, to live in the Eternal, something new, a new and living way. ULLIN.

BELFAST DOMESTIC MISSION.

The annual sermons will be preached on Sunday, March 5th, by the Rev. E. Savell Hicks, M.A., of Dublin, in the morning at First Presbyterian Church, Rosemary Street, and in the evening at All Soul's Church, Elmwood Avenue. Special collections will be taken for the funds of the Mission. The annual meeting will be held on Monday, 6th March, in the Central Hall, at 3 p.m. That this meeting shall be held in the afternoon is something of an experiment, and it is to be hoped that sympathisers with the work of the Mission will make an effort to attend. A welcome is to be extended to the recently appointed Missionary, Mr. A. C. Senior, and his wife, and this will give subscribers an opportunity of showing their interest.

BRITISH LEAGUE OF UNITARIAN & OTHER LIBERAL CHRISTIAN WOMEN.

The annual meeting of the Ulster district will be held in the Central Hall on Tuesday, March 14th, at 4-15 p.m., preceded by a service in the First Presbyterian Church, Rosemary Street, conducted by Mrs. E. R. Jackson.

Published on the fourth Saturday of the month. Copy should be sent before the 20th at the latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

Subsidy Fund.—Contributions gratefully received by the Manager—Rev. G. J. Slipper, 7 Trevor Hill, Newry.

Angels holy
High and lowly,
Sing the praises of the Lord!
Earth and sky, all living nature,
Man, the stamp of thy Creator,
Praise ye, praise ye, God the Lord!
PROFESSOR BLACKIE.

1783—1933.

Presbytery of Belfast v. John Milton.

In 1649 the Presbytery of Belfast published a manifesto called "A necessary representation of the present evils and imminent danger to religion, laws and liberties arising from the late and present practice of the Sectarian party in England and their abettors." A rather lengthy title. The conduct of the Puritans was reviewed, and then the Presbytery expressed indignation of the execution of Charles I. "Neither hath their fury stopped here; but without rule or example, being but private men, they have proceeded to the trial of the King, against both the interest and protestations of the Kingdom of Scotland—and the former public declarations of both kingdoms—with cruel hands they put him to death, an act so horrible as no history, divine or human, ever had a precedent of the like."

This roused Milton, Secretary to the Commonwealth. "What mean these men? Is the Presbytery of Belfast, a small town in Ulster, of so large extent that their voices cannot serve to teach duties which they oversee, without spreading and divulging to all parts, far beyond the diocese of Patrick or Columba, the written representation under the subtle pretence of feeding their own flock; or do they think to oversee or undertake to give account to all to whom they send greeting. And surely in vain were bishops for these and other causes forbid to sit and vote in the House, if these men out of the House and without vote, shall claim to be permitted more license upon their Presbyterian stools to breed continual disturbance by interposing in the Commonwealth. Of this representation we can esteem and judge no other than of a slanderous and seditious libel, sent abroad by a sort of incendiaries to delude and make better way under the cunning and plausible name of a Presbytery."

WILLIAM CRAFTORD, M.P.

In the first Irish Parliament, September 21, 1703, dissolved May 6, 1713, one of the members representing Belfast was William Craftord, a member of the First Congregation. Burgess May 4, 1686; Sovereign of the town for two years, 1693-1694; removed from the Burgess Roll 29th November, 1707, for refusing to comply with the Sacramental Test as required by the Act of 1703; active in forming the Second Congregation in 1708; was one of the first to establish printing in the town. In the ten Irish Parliaments Mr.

Craftord was the only Belfastman to represent his native town, all the other Members of Parliament were outsiders, nominated by the Donegall family. Some, like Edward May, had business interests in the town, but were not natives.

GEORGE BENN, 1801-1882.

George Benn, whose "History of the Town of Belfast" is so much appreciated locally, was born at Tandragee. His forefathers came originally from Cumberland, his grandfather, an engineer, being the first to settle in Ulster. George Benn first attended the Belfast Academy under Dr. Bruce; later he attended a school conducted by Sheridan Knowles, who later became English Master in the new Royal Academical Institution, taking his pupils with him. George Benn was one of the first pupils in this school, and one of its most gifted. In 1817 and 1818 he won gold medals for Logic and Moral Philosophy, and later won similar awards in essays on various subjects. His essay, "Account of a Parish," so pleased the editor of the *Belfast News-Letter* that Benn was persuaded to amplify it for publication, and it was issued anonymously in 1823. This was the foundation for his great work published in 1877 and 1880 of the History of Belfast. For many years he and his elder brother, Edward, were interested in farming at Glenravel, Ballymena, reclaiming land and making many improvements. The brothers for a time were engaged in business in Liverpool, but returning to Glenravel they started experiments with iron ore found in the neighbourhood. In 1874 George Benn returned to Belfast and devoted much of his time to literature. A regular attendant of the First Church, he took an active interest until increasing deafness prevented him enjoying the discourses of his friend, the Rev. John Scott Porter. His elder brother Edward is remembered by the Benn Institute in Clifton Street and an archaeological collection of his in the Museum.

SAMUEL MANSON, SCHOOLMASTER.

In the early history of Belfast schools it was generally the clergy who took the additional task of teaching. The first school was started in 1666 in a building near the present St. George's Church, High Street, and the curates of the parish taught. This school lasted for a little over a century. In 1755 a lay member of the First Presbyterian Church, David Manson, started an evening school in Clugston's Entry. It was so

successful that in a short time he moved to High Street, and later to a still larger house in Donegall Street, nearly opposite Talbot Street. Manson's name appears in one of the earliest lists of church members and also in subscription lists to the Building Fund, 1783. I am indebted to Dr. Samuel Simms, D.Ph., for the following particulars which appeared in *The Glensman*, July, 1932:—David Manson was born in 1726, the son of John Manson and Agnes Jamison, his wife, who lived in the parish of Cairncastle. His health in childhood was feeble, and in his eighth year his constitution was undermined by a severe attack of rheumatic fever which henceforward prevented him engaging in any laborious undertaking. He devoted himself to learning with much assiduity, aided by the counsel and advice of his mother. A Mr. Shaw of Ballygally Castle engaged him to teach his children. After some time he decided to improve himself, so he removed to Larne, where he supported himself by teaching the rudiments of English and attended the private school of the Rev. Robert White, a Presbyterian clergyman. Here he improved his English and Mathematics and learned Latin and some Greek. He took lessons in penmanship to qualify himself to become a complete and efficient teacher. After teaching in Ballycastle for some time he proceeded to England, but the illness of his mother compelled him to return home. Some time after his mother's death he married a Miss Linn, and about 1754 came to Belfast. In the *News-Letter* of October 17, 1755, appeared the following "ad."—"David Manson, at the request of his customers having opened an evening school at his house in Clugston's Entry, teacheth by way of amusement English grammar, reading and spelling at a moderate expense." "By way of amusement," leads one to infer that he was engaged in some mercantile pursuit during the day. It is said he was a brewer in a small way. At first he only took beginners, but gradually enlarged his classes until he had to devote his whole time to the school. Henry Joy of the *News-Letter* sent his daughter, Elizabeth Hamilton and Mary Ann M'Cracken, sister of the ill-fated Henry Joy M'Cracken, with other Belfast ladies, were among his pupils. He published a number of school books, a dictionary, and a treatise on agriculture. For many years, according to Benn, Manson's school books were in universal favour over the Province of Ulster. In 1768 he advertised his school in Donegall Street. For amusement his pupils were admitted to the Linen

Hall "off Market Lane." This edifice was on the present site of the Cathedral and pulled down 1774. He died 2nd March, 1792, and was buried in St. George's Churchyard, which has disappeared under bricks and mortar in the course of the growth of the city.

THOMAS GREG.

In the stipend lists of 1775 Thomas Greg's name is shown as occupying a pew in what was known as the East Aisle. He was the principal partner in Belfast's first china factory, established in May, 1787, on the present site of J. & J. M'Connell's Distillery on the Ravenhill Road. This factory was continued until his death in 1796, and was known for its fine blue and cream coloured china ware. Generally known as the "Downshire Pottery," the Royal Dublin Society gave several grants to help to foster the new industry. Cunningham Greg, his son, had not the business ability apparently to carry on the business, and so Belfast china is a thing of the past.

BALLYHEMLIN.

The 19th May, 1833, is an important date in the history of our Ballyhemlin Church, for on that day a memorial was drawn up addressed to our Bangor Presbytery meeting in Ballee on the 22nd, asking for the appointment of a minister, as it was the desire of petitioners to form a congregation. They recited that a site had been obtained from John Reid Allen of Mount Panther, and subscriptions towards a building. Alex. Allen, Robert Shaw, James Allen, John Rankin, Henry M'Cullogh, William M'Kelvey were the committee. Rev. Wm. H. Doherty formerly under the Synod of Ulster was installed in 1834. He resigned in 1838 to become the first minister in our new Comber Church. A coincidence in the history of these two churches, or rather perhaps in Rev. Doherty's ministerial career—his successor in each church was an Orr, Alexander Orr in Ballyhemlin, and John Orr in Comber, 1850-79. Some of our older members may remember Ballyhemlin's third minister, Jas. Cooper. He married a Miss Glass of Banbridge, and on his retirement lived in Belfast supplying many pulpits.

Errata—First House Notes—January No. page 3, for Cork St, read Cook St. Feb. No. page 15, *not selected* should be *not related*, Dr. Lark's should be Dr. Park's, Purcell should be Russell. H. J. F. ORR.

I'M GOING BACK TO CHURCH.*Anonymous*

The Author is staff physician at a state hospital; he has contributed poetry and prose to a number of publications.

From *The Reader's Digest*, U.S.A.

For a good many years I have stayed away from church. Quite recently, however, I decided to return to that venerable institution and try it again. In all honesty I cannot say that I have experienced any sudden change of heart, however greatly such a confession might please some of my friends. Before I made up my mind to go back I loved my neighbour about as much as I love him to-day. I observe approximately as many hypocrites in the church as formerly. Perhaps the church will not satisfy what seems to be an instinctive craving on my part; nevertheless I intend to give it an honest trial.

I realize now that I was unhappy outside the church. Although I continue to believe that the world is hundreds of millions of years old, that Adam is as legendary as Prometheus, and that "sin" is largely a reversion to primitive character traits, something I am unable quite logically to explain made me want to go back. On Sunday morning there was always a feeling that I ought to be at services—not so much a painful conscience as an impression that I was missing something which I should have been experiencing.

Though I no longer conceive of God as a Hebrew patriarch on an infinitely large scale, I have never really doubted the existence of God. Moreover, there have been occasions when He seemed immediate, almost demonstrable. These experiences have occurred most frequently in the presence of nature's prodigal beauty or during the reading of a great poem. I lay no claim to mysticism, of course; every sensitive person has doubtless experienced the same feeling many times. Who, for example, has not dropped down for a brief rest on the banks of some quiet stream, looked upward at the clouds through lazy eyes, and felt a moment's identity with the universe?

The hope of attaining this experience is probably the chief reason people cultivate an acquaintance with nature, read poetry, and listen to good music. For me the feeling can often be recaptured in church. There is something peculiarly restful about the service which even the driest and most dogmatic of sermons cannot completely eradicate. And it seems to me that in spite of all my doubts—perhaps, because of them—I need some inner assurance

of God. If, then, the church helps me to cultivate it, I ought to go to church, just as I ought to stroll in the woods and read good poetry.

I learned, too, that I continue to call on God for help. Not long ago one of my little boys became acutely ill. My reaction was thoroughly illogical for a man who believed in a Creator concerned only with astral phenomena. I called in the best pediatrician I knew, instituted emergency measures prior to his arrival, and frantically prayed a decidedly old-fashioned prayer that the child would not die. This was not at all consistent. I had ignored God when everything was running smoothly and then gone bawling to Him for help at the first serious emergency. That being the case, I was not doing the right thing to withhold my worship, even admitting that it was not essential to His happiness.

There are other reasons which had to do with my decision to go back. For one thing, I can never wholly dispense with the church's services and I don't relish the idea of being a deadbeat. I was married in the church and, were it to be done over again, would choose the church. My children are now getting old enough to receive ethical training, and if, as I think, they will receive better training under the influence of religion, I must set them the example of subscribing to such an influence. And finally, when I die, some long-suffering minister will have to make a few remarks over my remains. It isn't fair that I should allow this embarrassing task to devolve upon him after a lifetime of indifference or actual hostility on my part.

My wife and I have been thinking about all these considerations and have finally decided to attend as many church services as possible. Our creed is simple enough. We believe in an intelligent Creator, whose evidence, for us, is manifest principally in nature and in the thoughts and actions of certain of our fellow men. We believe also in a very real, compassionate Jesus, whose principles, if followed rather than talked, will lead to the greatest possible happiness. We believe that thousands of people both in and outside of churches have successfully followed these principles. For our purposes, however, they are easier to follow in association with other people united for the same objective.

We are going to church to drink in the deep, soothing music of the masters, so universal that it knows no limitation of creed; composed alike by Protestant, Catholic and Jew. We will sing the old hymns, also, and feel better and stronger for having sung them; some of

them are among the finest poems of the race. We expect to listen to the preacher, too, not being so completely sophisticated but what some of the things he has to say will do us good.

Perhaps if we do these things for the next 20 or 30 years we may achieve that inner contentment so many old-fashioned Christians seemed to possess but which is conspicuously lacking among the intelligentsia

OBITUARIES.

The relatives of the late Rev. James Kennedy have requested that no further notice concerning him be published.

Mr. Bowman Malcolm, M.Inst.C.E.

We are asked to correct an error in the obituary notice which appeared last month. Mr. Bowman Malcolm married Miss Montgomery, Lifford, Co. Donegal.

Hugh Ferguson Newman.

Mr. Hugh Ferguson Newman passed away at 13 Sunbury Avenue, Bloomfield, Belfast, on January 28th. Mr. Newman for more than twenty years was station master and post-master at Bloomfield. As a youth, over 45 years ago, he entered the County Down railway service, Mr. James Pinion being then manager, and soon obtained promotion by his capacity and trustworthiness. Mr. Newman was connected with Downpatrick Sunday School and Church until he came to Belfast, when he joined Mountpottinger Unitarian Church. In later years the family was connected with First Church, Rosemary Street. Many brother Masons were in the large cortege which followed the remains to their last resting-place, Downpatrick Meeting-house green. Rev. R. Nicol Cross paid a striking tribute to the deceased's integrity of character and friendliness of disposition, as well as the fortitude he had shown in suffering. Rev. J. McNeil also took part in the funeral service. Mr. Newman was one of a family of nine—five boys, four girls—brought up under the ministry of the Rev. David Gordon and Rev. M. S. Dunbar, and leaves a widow with five daughters who are in the Civil Service, London, and four are at business in Belfast.

Mrs. Nelson and Mrs. Kirkpatrick.

The Church at Clough record with sorrow the passing of two members during the month.

Mrs. J. Nelson, Annadorn, who had many relatives and friends in the churches at Ballee, Downpatrick and Clough, died on Friday, 13th January, and the unusually large funeral on the Sabbath Day at Clough was eloquent testimony to the esteem and respect in which she was held by her neighbours and friends. The Rev. James Shaw Brown conducted the service and was assisted by the Rev. J. Dare Davies (a former minister and intimate personal friend of the deceased). On the Monday following Mrs. George Kirkpatrick was laid to rest at Clough in the presence of a large number of relatives and friends, including the Rev. Charles Orr, the Presbyterian minister at Clough. Both were patient sufferers during a long illness, but although confined to their own homes they retained a keen interest in the church and its affairs.

SUNDAY SCHOOL COMMITTEE.

The following are the subjects for the Essay Competition for 1933:—

Class 1. For Juniors up to ten years of age—1. The best way to spend Sunday; 2. The Bible Stories I like best—and why? 3. Which is your favourite hymn—and what does it teach?

Class 2. For Scholars from the age of ten and upwards. 1. "The Prince of Peace"—Discuss this! 2. Jesus Christ's view of the Sabbath. 3. "Courage"—Giving Examples from the Bible. 4. "Religion."

Essays to be written on one side of paper only. The name, age, and Sunday School the competitor attends must be written on front page which must not contain anything in addition. Essay to commence on second page—front page to be detachable. All Essays to reach me not later than Monday, 15th May, 1933. —REV. J. GLYNNE DAVIES, The Manse, Comber, Belfast.

Krishnamurti.—I will tell you a story. A centipede was asked by his friend, "How do you know when to move your 88th foot? And the centipede began to think how he *did* know when to move his 88th foot, till at last he was incapable of moving at all. There is no technique, no system through which you can learn awareness. Awareness comes through constant adjustment. If you are constantly adjusting, then you cannot follow any system, you will destroy all methods. If you follow a method you can never understand Truth.

REPORTS.

First Church, Belfast—With reference to the 150th Anniversary Fund, it is announced that the list *must be closed at the end of February*, and that when the final list is published it will be incorporated with the Annual Church Report, as a permanent record of what the congregation has done with a view to putting the building and properties into repair. The Committee recognises the special difficulties of these hard times, and would welcome even the smallest contributions.

York Street, Belfast—In clear and forcible terms the general position of the Church is set out before the members once and for all. Money held by trustees cannot be handed over without legal sanction, which were it possible might be highly inadvisable. This sum, with the rent of the Manse and Hall, is all that the Church has to depend upon in emergency. That the present congregation, which has done nothing to raise this money and which is well able to keep the Church going by its own efforts, should suspend those efforts and use in a few years what it has taken many years of other people's labour to collect is unthinkable. It is to be hoped that we shall hear no more of this suggestion which has actually done considerable harm. The Church is still kept open daily, and this has proved a boon to many of our members, and is appreciated by country friends as well.—G.H.

Glenarm—We are asked to correct the following:—"The Rev. J. A. Miskimmin, B.A., was Moderator of the Remonstrant Synod of Ulster in 1905-1906, and Moderator 1901-2." Mr. Miskimmin was Clerk, not Moderator, in 1901-2. In addition to the speakers named at the Presbytery at Larne, there were two representatives from the congregation, who spoke in suitable terms of Mr. Miskimmin—Mr. James Galbraith and Mr. James Robinson.

Mountpottinger—The Sunday School New Year Party and Prizegiving took place on Friday, January 20th. The proceedings opened with tea for the Scholars and Teachers following which Mr. Harold Thomas distributed the Book Prizes gained by good attendance during the year. In the course of his remarks Mr. Thomas asked the Scholars to remember that by their regular attendance they not only secured for themselves Prizes but also gave encouragement to the Teachers

who sacrificed their time and talents. At the conclusion Mr. Thomas said he would like to present a special Prize for the year 1933 to be awarded as the Teachers might decide. Owing to the great amount of sickness prevailing the attendance of parents and friends was not so large as usual. This was a matter for regret as Miss Nan Newman very kindly brought along the Junior Dramatic Society from First Church, Rosemary Street, to present a Fairy Play and Song Scena for our entertainment. They acquitted themselves well and it is hoped we may have a return visit at some future date.

All Souls' Tennis and Badminton Club—The Annual Whist Drive will be held in Rosemary Hall on Tuesday, 7th March, at 7-30 p.m. sharp. Tickets are 2/6 each (including light refreshments), and may be had of the Hon. Sec., Miss A. F. Montgomery or any member of the Club.

Newry—The Annual Sunday School tea and prize-giving was held on February 8th. After a sumptuous tea, the children gave an entertainment, at the close of which, Miss Warnock presented the prizes, and Mr. Warnock and the Rev. G. J. Slipper addressed the children, after which games were indulged in. Before the children left for home they were presented with fruit and buns.

Warrenpoint—In the second week in January, the second annual Social was held in this church. Both adults and children were invited and there was a good attendance. After tea, which was provided by the Rev. G. J. Slipper and one of the members of the congregation, a programme was given by the children. The fruit of a small Christmas tree (which was given by Mrs. Slipper) were distributed. Then games were indulged in with much delight. Before the members dispersed they expressed their pleasure and thanks for the very enjoyable time they had had.

Stanhope St. Domestic Mission—The Annual Services in connexion with the Domestic Mission will be held on Sunday, 5th March, in the Morning at the First Church, Rosemary Street and in the Evening at All Souls'. The special preacher will be the Rev. E. Savell Hicks, M.A., of Dublin. Will members and friends please make these special services known so that our Mission, which is badly in need of funds, will benefit? The Annual Meeting of the Mission will be held this year in the afternoon and not in the evening as in previous years.

WOMEN'S LEAGUE.

Moneyrea—On Friday, February 3rd, a most enjoyable Guest Tea was held in the Lyttle Memorial School, kindly lent for the occasion by Mr. Hugh Frame, the manager. The ladies who had tables and did the catering were—Mrs. Frame, Mrs. Dugan, Mrs. Fisher, Mrs. Blair, Mrs. W. Fisher, Mrs. Miniss, Miss Miniss, Miss Huddleston, Miss Orr, Miss Dugan, Miss Kennedy and Mrs. Davies. Some of the Church committee and the young men of the Dramatic Society gave great assistance and did much to make the evening a success. After tea, there was a very fine programme organized by Mrs. Murphy, Comber, and Rev. Davies—Songs by Mrs. Murphy, Miss Irvine, Mr. Henderson and Mr. Taggart; violon solos by Miss Frame; dances by the Misses Parkhill and Miss Jean Dunn; a trio by Misses Kennedy, Newman and Robinson; recitation by Miss Betty Davies and a quartette by Mrs. Murphy, Miss Irvine Mr. Taggart and Rev. Davies. The members of the Women's League are very grateful to all who helped to make this function such a success. Miss Huddleston, the League Treasurer, had £37 10s. 0d. to hand over to the Church Treasurer, Mr. Kennedy, as a result of this most enjoyable effort.

Mountpottinger.—On Monday, 30th January, Mrs. J. H. Ewbank gave a talk on "The Borstal Institution at Portland." The description of the Home and its many activities was most interesting. Our Lecturer spoke of the different trades which the boys are taught, and the encouragement they receive if they endeavour to overcome their unhappy desires and show an inclination to become useful members of society. One of the many happy features of the system of conducting the Institution is that the boys are allowed to go errands, which gives them a little freedom of the outer world, and it is seldom that a boy takes advantage of this liberty given him. From the many pleasing things which Mrs. Ewbank told us about this Institution the object seems to be that a boy shall have every opportunity of manifesting his good qualities and exercising his intelligence, which has, in most cases, through evil environment been diverted in the wrong direction. There was a fair turn-out of members, and all very much appreciated Mrs. Ewbank's kindness in coming to address us.

"First House" and "Mountpottinger" Branches again united in arranging a lecture by Mr. R. T. Welch, M.Sc., M.R.I.A.; which was given in the Central Hall, Rosemary Street, on Tuesday, 14th February. From the many subjects which Mr. Welch offered for our selection, "Beautiful Gardens of the West and East of Ireland" was chosen. Eighty lantern slides were shown, and a most instructive time was spent (nearly two hours). Our lecturer soon had his audience imagining they were stepping over the rocks and cliffs in the West of Ireland, admiring the wondrous beauties of the uncultivated gardens. Some very rare plants of Clare, Galway and Mayo were shown, some a thousand feet up on the great sea cliffs. For the cultivated gardens Mr. Welch brought us nearer home, the pictures showing Dr. Praegar's alpine gardens at Dublin, and other well-known gardens, finishing off his delightful lecture by showing the beautiful gardens of Mountstewart with the wonderful statuary and sheltering masses of evergreen oak. Mrs. J. H. Ewbank presided, and after introducing the lecturer, expressed the First House and Mountpottinger's appreciation of Mr. Welch again coming to lecture for us. At the conclusion Mrs. Ewbank thanked Mr. Welch on behalf of the Mountpottinger Branch, and referred to many interesting points in the lecture. Miss Armstrong, President of First House League, very gracefully thanked the lecturer on behalf of her branch. The audience numbered about 120.

"Nirvana is no place, but a Truth—the glorious Reality in the Unreal, the great Eternal in all Time, the mighty Life in every form. Nirvana is the birthright and inheritance of all. Having entered into it yourself, inspire others to seek it by becoming a living reflection of its splendid Peace."—G.S.A.



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THE POSTAL MISSION.**BOOKS RECEIVED.**

And I must add, more wanted. Last month, by the courtesy of the Editor, I was able to outline in this Magazine the aim and working of this Mission which has recently started, and suggested that sympathisers might care to present some books suitable for such work, thus forming a useful lending library for enquirers. Except for a gift of Non-Subscribing Magazines from the Editor himself, I received one response only. It is very disappointing from more than one point of view. It suggests apathy on the part of our people towards a pioneer movement; also that there are pessimists among us and those who are so ready to ask what good can come of it, in a tone that at once implies they are sure no good will accrue. Incidentally from the few months I have been replying to correspondents, as well as my acquaintance with the work of the Central Postal Mission across the water I know that incalculable good does and will result.

But about these books. Already I have lent books from my own shelves. But that is really unsatisfactory; one is almost sure to need a reference to a particular book just at the time when it is away. So I asked for gifts of these for the sole purpose of lending to those who desire to pursue the subject further after reading our pamphlets. Perhaps some of you who are thinking of helping here, would prefer sending a postcard first naming books you can spare for this purpose, or that you propose to present. This would prevent too much overlapping; although there is no suggestion of this eventuality at present. Books could be left at the Depository (35, Rosemary St., Belfast) addressed to the Secretary Postal Mission, and will be acknowledged as soon as received from here. My first kind donor, who was thanked by return of post (the books were left in but a day after the Non-Subscribing Magazine containing the request came out!), sent the following:—Dr. L. P. Jacks—From Authority to Freedom. H. W. Hawkes—Simple Talks about Religion. Dr. J. E. Carpenter—Comparative Religion. R. M. Oliver—Whatever Things. W. G. Tarrant—Our Faith. A. Gordon—Manual. Dr. Mellone—Back to Realities. and the Religious Problems of the Layman.

Since writing the above I have received two more volumes and as donor does not give his or her name herewith I acknowledge the

gift with many thanks. But it is pleasant to know who are the active sympathisers. The books in this case were:—

Dr. Channing's—Complete Works.

Dr. Martineau—Rationale of Religious Inquiry. P.G.

NEWRY LADY'S LECTURE**Aids First Presbyterian (Unitarian) Church.****Norway And Its People**

The fund for installing the electric light in the First Presbyterian (Unitarian) Church, Newry, benefitted considerably as a result of the absorbingly interesting lecture entitled "A Holiday in Norway," illustrated by lantern slides, delivered by Mrs. Slipper in the Institute, Hill Street, on Monday Evening, February 13th. The Rev. J. Shaw Brown, of Clough, presided.

Mrs. Slipper, at the outset, pointed out that her holiday in the "land of the midnight sun" was not one of the cruises on a luxury liner, but of a rather more strenuous nature, but one of the many carefully planned tours promoted by the Co-operative Holidays Association. All the tours were planned by those at headquarters, and everything possible was done for the comfort and pleasure of the parties. But the original ideas and aims of the Society were always kept in view, viz., simplicity, friendliness, helpfulness, and good fellowship.

After a brief preamble of her journey via Larne, Stranraer, Carlisle and Newcastle to Bergen, Mrs. Slipper referred to the Norwegians as a fine race of people, very brave and hardy, of a free and generous spirit, watching over their liberties with unrelenting vigilance. Many ages had elapsed since they had settled quietly at home and ceased to disturb the liberties of others. They were nearly all husband-men, fishermen or mariners. There were few other distinct professions amongst them, although they showed much ingenuity in everything they undertook.

Norwegian musical items by Mr. Harry Heather, L.L.C.M., A.L.C.M., were much appreciated.

The Non-Subscribing Presbyterian can be obtained at the Depository, 35 Rosemary Street, Belfast.

They sat and talked where the cross-roads
meet,

Four men from the four winds come;
And they talked of the horse, for they loved
the theme,
And never a man was dumb.

The man from the North loved the strength
of the horse,

And the man from the East his pace,
And the man from the South loved the speed
of the horse,
And the man from the West his grace.

To these four men from the four winds come,
Each paused a while in his course,
And smiled in the face of his fellow-man,
And lovingly talked of the horse.

Then these men parted and went their ways,
As their different courses ran;
And each man journeyed with peace in his
heart,
And loving his fellow-man.

They met next year where the cross-roads
meet,

Four men from the four winds come;
And it chanced, as they met, that they talked
of God,
And never a man was dumb.

One imaged God in the shape of man,
A spirit did one insist;
One said that Nature herself was God,
One said He didn't exist.

But they lashed each other with tongues that
stang,

That smote as with a rod;
Each glared in the face of his fellow-man,
And wrathfully talked of God.

And then they parted and went their ways,
As their different courses ran,
And each man journeyed with war in his
heart,
And hating his fellow-man.
S. W. Foss ("World Theosophy.")

DEATHS.

McMeekan—At Ballyhalbert, Co. Down, on February
20th, 1933, Sarah McMeekan, aged 89 years.

Newman—January 28th at 13 Sunbury Avenue, Bloom-
field, Belfast, Hugh Ferguson Newman. Interred
Downpatrick Unitarian Churchyard, January 31st,
1933.

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